

Christian Science.

A Lecture by Frank H. Leonard, C. S. B., of Brooklyn, New York, Member of the Christian Science Board of Lectureship of the First Church of Christ, Scientist, in Boston, Massachusetts.

A good audience was present at the opera house Tuesday evening to hear Frank H. Leonard's lecture on Christian Science. He is a fine appearing gentleman and an unusually good orator and his talk was well received. He was introduced by Mrs. Anna R. Herndon with a few well-chosen remarks as follows:

Ladies and Gentlemen:

All will admit we are living in an age of scientific understanding and research. From the dawn of history man's aspiration has been to know the good, the pure and the true. Our great Master knew the whole truth. He healed the sick, made the blind to see, the lame to walk and He said these signs shall follow them that believe, and ye shall know the truth and the truth shall make you free.

Christian Science is no new religion. It is the old, old story in a sweet and certain sense that God is love. Twenty years ago I was healed by Christian Science and have every reason to be grateful to our dear Leader, Mrs. Eddy. I have the honor of introducing to you the Lecturer of the evening, Mr. Frank H. Leonard, C. S. B., of Brooklyn, New York, member of the Christian Science Board of Lectureship of the First Church of Christ Scientist, Boston, Mass.

Ladies and Gentlemen:

The Christian Science Board of Lectureship, of which I have the honor of being a member, has been organized and instituted, under the direction of Mrs. Eddy, for the purpose of affording those really desirous of knowing what Christian Science is, and what it teaches and does for mankind, an opportunity to get this knowledge through an authorized channel.

The work of this board is supremely educational, and is accomplishing the uplifting of mankind to a plane of thought whereon it finds it possible to accept God as being Infinite Good, without making any reservation, either as to Himself or His creation.

Many people approach the study of Christian Science, or demonstrable Christianity, with a feeling that, while it may do and has done much for some of their friends, it cannot do so for them because they lack any faith in it. For the benefit of the skeptical, I am going to tell you how absolutely without faith or even knowledge I was, when I first went for a Christian Science treatment; how absurd it seemed to me, and what it did for me regardless of all this.

I was born with an incurable organic disease, according to the physicians, and up to the time when Christian Science was presented to me had never known a day of freedom from pain or suffering. I had taken medicine by the quart, the allopathic way, and by the attenuated hundredth part of a drop, the homeopathic way, and then alternated the two ways, and that was ecclectic and the conclusion of the physicians was that dissolution was at hand.

At this point in my experience I was told a new way of treating disease was being used with wonderful results! That people calling themselves Christian Scientists, were saying that God's Word had not lost its power to destroy sin, disease and death. It was suggested as everything else had failed, that I try this new way as it might benefit me.

I had tried everything else and was willing to try this, so went for my first Christian Science

treatment without the slightest idea as to what was going to be done to me. When I reached the home of the practitioner who had been recommended to me, I was compelled to wait some time because of the many ahead of me. When my turn came I was ushered into a small room and asked to be seated in a chair as far removed from the one in which the practitioner sat as the size of the room would permit.

The first question asked was "What seems to be the matter with you?" I felt it was adding insult to injury to ask me what seemed to be the matter with me, and I told the practitioner who was a woman, the physicians said I had an incurable disease, telling her what name they had given it. She talked to me a few moments, and then said, "I will treat you." Then she seemed to go to sleep for about fifteen minutes. She closed her eyes and commenced rocking gently back and forth in her chair.

The belief that she could do me any good while we were sitting at opposite ends of the room began to strike me as being too funny for anything, and at last I was compelled to stuff my handkerchief in my mouth to avoid the discourtesy of laughing in her face. After a while she woke up and said: "I will see you tomorrow at the same time." I thought she would not—I had no intention of ever going back there. I asked her how much I owed her, and she told me, and as I paid her I thought it was the easiest dollar I had ever been separated from. Then I went home; I went to my room, and there on the shelf was the tonic the family physician told me it was as much as my life was worth to go without. I fully intended to take some of it but I didn't do it.

My every night was filled with the most awful mental pictures, pictures which we call dreams, that it is possible to conceive of and it had become necessary to give me a sleeping potion in order to put me to sleep because I dreaded these so. When I went to bed that night I intended to take my sleeping potion, but I didn't, and then the first thing I knew I was opening my eyes, and found it was broad daylight! I found that I had slept the whole night through without one of those dreadful pictures, and had awakened with a feeling of refreshment, of strength, of hope and joy that I had never known before. The longest hours I ever spent were between my awakening and the time set for my going back to that little room. I continued to go there for three months, and then, upon his request to be permitted to do so, our family physician made an examination of me, and said I was as perfect a physical specimen as he had ever examined. That was in 1885, and from that day to this, Christian Science, as revealed to the world through Mrs. Eddy, has met every diseased condition that has presented itself to me; has destroyed it and left me free.

I was not born in Missouri, but I might as well have been, from my nature, because I have always been one of the kind that would not believe anything until I had absolute proof that it was true. The Truth has been very good to me all these years, because, as a Christian Science practitioner, I have been brought face to face continually with the wonderful healing work that has been brought out by the use of this Truth as Mrs. Eddy has given it to us. I have seen cancers,

tumors, locomotor ataxia, drunkenness and immorality destroyed, and men and women made whole morally and physically just by the touch of Divine Love as understood and demonstrated in Christian Science. For this reason that I am convinced, as the result of my study, that Christian Science is transcendently and practically the highest apprehension of God the human consciousness can conceive of, I am a Christian Scientist today and thank God His way has again been revealed to human consciousness, and that I have been here to receive its benefits.

I have heard it said that Christian Scientists do not use the Bible; that all we use is "Science and Health with Key to the Scriptures," written by Mrs. Eddy. No statement could be more untrue, because the disclosure of the Spirit of the Word which maketh alive, comes on us as the result of the continuous study of the Bible with the aid of the Christian Science textbook. Almost every denomination has its Bible-helpers, prepared for the use for the lay members in the church, by those presumed to have the knowledge of what lesson the Scriptures have for mankind, in such a manner that Bible study may be intelligently indulged in.

Well, my friends, that is what the Christian Science textbook is—it is our Bible-helper; it is the book that we study our Bible with; it is the book that has rent the veil of mystery from top to bottom, revealing the spiritual import of the Scriptures, opening to us the Holy of Holies, where in it is revealed to us that God is no longer an unknown God; no longer a God to be ignorantly worshipped, but a God to be loved; a God who is a father to his children; a God who never turns from his children; a Father more tender, more considerate, more compassionate, more loving, than human consciousness can even begin to grasp.

You have doubtless heard people say, in speaking of "Science and Health with Key to the Scriptures," the text-book of Christian Science written by Mrs. Eddy: "I have read that book from cover to cover and nobody on earth can make any sense out of it." Hand a textbook of algebra to a child! Tell him to read it through from cover to cover without any previous instructions as to how to read it, and then when he has finished it, ask his opinion of it. What will he say? Naturally enough he will say, "I have read it from cover to cover and nobody on earth can make any sense out of it." Then you say to him, "Take that text-book and go to someone who is a student of algebra and let him tell you what it means." He follows your advice, and the result is that what appeared like a meaningless jumble to him, becomes an avenue through which he is enabled to work out problems that he never could work out before. Is that what people do when they want to know about Christian Science? No; generally speaking, it is not. They find somebody that doesn't know anything about it, and ask them what it means, and they only learn what the other fellow doesn't know that he doesn't know, and it becomes a self-evident case of the blind leading the blind, with the inevitable result—they both fall into the ditch. And this is the kind of investigation that precedes alleged criticism of Christian Science.

One allegation made is that Christian Science denies God and the Christ. In refutation of this statement I desire to say that God is referred to over 1,200 times and Jesus the Christ over 800 times in the Christian Science text-book, an average of over three times to every page thereof, and every reference to either God or Christ brings out a more exalted thought about them than the world has ever known. If

you will get a copy of "Science and Health with Key to the Scriptures," written by Mrs. Eddy, and read her definition of God on page 587, and of Christ on page 588 thereof, you will never again question the exalted position accorded them in the teachings of Christian Science. Christian Scientists continually repeat the statement, Man is One with God. This statement has been used as a foundation for discourses wherein it has been said Christian Science is but a re-dressing of the Brahministic and Buddhist philosophies, wherein it is taught man reaches the most ecstatic state of existence when he forgets that he ever has lived, and is absorbed into Deity. The teachings of Christian Science absolutely overthrow any such idea, and intelligently instruct us to know that Man is one with God, as the idea is one with the mind that conceives it—no part of the mind whatever, but inseparable from it—and so it is with Man, God's idea about himself: God's image and likeness. He is inseparable from God, the Mind the Creator which conceived him, but in no sense is he any part of God, and in no sense is his individuality ever lost, but is as eternal as the Creator who created him.

Probably nothing has been more misunderstood by people than the statement made by Christian Scientists that sin, disease and death are not real—in fact are nothing but a false belief! When this statement is understood it stands out in bold relief as honoring God by recognizing in deed, as well as word, His omnipotence, omniscience and omnipresence; as God, wherein there is neither elemental evil nor a consensive passivity which seems to recognize evil and permit its existence. Christian Science gives us but one standard of measurement, and that standard is God! Whenever, therefore anything presents itself to a Christian Scientist, he immediately measures it by the standard of perfection which God is, and if it fails to measure up to that standard, it is known to be un-Godlike; and if un-Godlike, not eternal; and if not eternal, not real.

How do we know that sin, disease and death are not Godlike; how do we know that sin, disease and death have nothing to do with God; never did have, and never will? Jesus told us so, and very plainly, too. He said he came, doing the will of the Father. He also said he came, not to destroy, but to fulfill, and immediately he went to work to heal the sick, cleanse the leper, cast out evil and raise the dead with the Word of God. Do you think Jesus knew what he was doing? Do you think he told the truth when he said that he came not to destroy but to fulfill, if you do believe he told the truth, then you are forced to admit that it was nothing that he destroyed when he cast those things out, for not otherwise can the truth of his statement that he came not to destroy but to fulfill, be upheld.

More than that, do you remember the man who was ill that he spoke to, and said, "Satan hath bound thee?" Do you suppose he meant that in just that one instance Satan had bound the man just because he was bad, and that in another instance God would do the binding because a man was good? Do you think the statement Jesus made indicates an agreement or partnership between God and Satan, God making some ill, because they are good, and Satan making some ill, because they are bad? Of course you don't believe anything of the kind.

Then, remember, that other man who laid sick of the palsy, to whom Jesus said: "Thy sins be forgiven thee," and the man took up his bed and walked. Again, he said: "If a man keep my saying, he shall never see death." Do you believe it; do you believe

that statement? Oh, what a zeal that is to us to follow in the footsteps of our Master; how it ays to you and to me: The time is now when ye shall do the works that He did; when ye shall take the Word of God and heal the sick; shall cleanse the leper; shall cast out evil, and shall raise the dead in the name of God.

We shall have every one of these things to do either here or hereafter, in the self-same way that Jesus did them, whether we want to or not, because there is no Way whereby we may enter the Kingdom save through Him. If He is the Way, and the only Way, then you and I can only reach that Kingdom of God which is within us by doing what he did, and as he did, to the accomplishment of our individual salvation, in the manner Jesus indicated.

We all know the works of healing from sickness and raising the dead Jesus accomplished with God's word, as well as the sin he overcame with it, and we also know that he said: "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Do you believe this statement? Do you believe in Him? Then why don't you do the work He did so as to be prepared to do the greater works of His promise.

We have been taught for ages, at the time for miracles, so called, has gone by. That he only did the healing of the sick that the Jews, who were a stiff-necked people, might be convinced that He was the Messiah. Are there no stiff-necked people on earth today who need to be convinced that He is the Messiah?

Where, in the Bible, do we find the permission given to anyone to separate any part of this promise from the rest of it? Whence comes the authority to say that God's Word may still be used to destroy sin and save sinners but it can't be used to destroy sickness and save the sick?

Does it not come dangerously near to being sacrilege to deny the right and duty of man to be obedient to the whole of this virtual command, and so, practically, deny that Jesus told the truth? Don't you see where the trouble lies?

Look back to the time of the Emperor Constantine, when he assumed to be the head of the church of Christ on earth. He found the sick still being brought to the churches so that the elders might heal them. He began to make the same faith in form, ceremony and ritual! He clothed himself in gorgeous robes, and finally succeeded in so pleasing the eyes and ears of the people that they clothed the Spirit of God in the grave clothes of the letter, and the ability to heal was lost. Don't you see from that time to this, mankind has been trying to excuse itself for its unbelief, because it has not been obedient to the Wayshowers by and through whom we must reach the Kingdom of God?

Let us go back beyond Constantine to Christ. Let us forget that Constantine ever existed, and let us take that simple, plain, sweet, altogether lovely religion that Jesus preached; let us take that Word into our homes, into our business, into our everyday lives, until we know what it means to Love our neighbor as ourselves. Then we shall find we can pray the prayer of the righteous man, which ascendeth into the throne, and which accomplished much. Then shall find we can pray the prayer-statement: "Ask whatsoever ye will in my name, believing, and that shall ye surely receive;" there being no one who can fail to receive, who turns to God with the same absolute confidence and trust with which our Wayshowers turned to Him.

Now, what about this belief of sin, disease and death being real? You know a universal belief is

not any more a foundation for fact than it would be if the belief were confined to one person. To illustrate what I mean by this I am going to call your attention to the time of Columbus. You remember that he was treated in scorn and contempt and cast into prison because he stood up before the wise men of his time, (and I want to say this to you that every generation thinks its wise men are the wisest men that ever were wise, and the people four hundred years ago thought just that), and said, everyone of your scientific deductions, every one of your scientific theories, every one of your scientific experiments to prove that this earth is flat do not amount to anything at all, because the earth is a Sphere. Who was right? Columbus was right, of course, and the wise men were all wrong. What effect did the universal false belief have on the shape of the earth? None; the earth kept on being a sphere just the same. What effect did the false belief have on the people who believed it to be true? So long as the people believed the false belief to be true, they were held within the narrow confines of that belief and stayed on that little speck of the earth's surface because they feared that if they sailed to ascertain it, they would fall off the edge of the earth on to that some thing or nothing on which Atlas did or didn't stand when he did or didn't hold up the earth.

In our own time we look back and pity the ignorance which brought it was wisdom, and are positive, just as the contemporaries of Columbus were, that there is absolutely no question but what our wise men are the wisest wise men that ever were wise, and yet it is within the living memory of many in this audience when our wise men were riding the newspapers and periodicals with attacks, warning the unsuspecting public to keep their money in their pockets, and not to let it be drawn from them by the tricksters and sharpers who said it was possible for a man to talk into one end of a wire and have a man at the other end, hundreds of miles away, hear what was said and catch the intonation of the voice so as to be able to tell who was talking to him.

Who was right? Graham and Bell were right and our wise men were no wiser than Columbus' wise men. What effect did the false belief have on the people? So long as they believed it to be impossible to control the vibrations sufficiently to reproduce the voice they were held within the narrow confines of the letter-post and the telegraph for their intercommunication, whereas, when that false belief was broken, it was possible within five minutes to talk from New York to Chicago, to transact business in five minutes that used to take five weeks or sometimes months to transact. Those who have deemed themselves wise in religious matters have held the world for two hundred and forty thousand years in the grip of the belief that God either directly or indirectly is responsible for sin, disease and death, and until we break that false belief, until we turn away from it and do as Ezekiel implored us to do when he said, "turn ye, turn ye, for why will ye die," we shall continue to sin, we shall continue to be sick and continue to die.

God as a supposed creator of Good and evil, of Life and death, sin and disease, is not the God we Christian Scientists know, nor is He the God of the inspired Scriptures, which teach us that he is the same yesterday, today and forever, without variability or shadow of turning. C. S. stands for common sense and it means common sense because it is my sense and your sense; it is a sense that belongs to all of us; and Christian Scientists have nothing that is not yours; and Christian Scientists are simply using what the non-Christian

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